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A

DISCOURSE,

DELIVERED BEFORE

THE SOCIETY

FOR

PROPAGATING THE GOSPEL

AMONG

THE INDIANS AND OTHERS IN NORTH AMERICA,

AT THEIR

ANNIVERSARY MEETING IN BOSTON,

NOVEMBER 3, 1808.

—◆—
By ABIEL HOLMES, D. D.

MINISTER OF THE FIRST CHURCH IN CAMBRIDGE.
—◆—

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Boston, November 3, 1808.

VOTED, That the PRESIDENT, Rev. Dr. LATHROP, and the SECRETARY, be a Committee to present the thanks of the Society for propagating the Gospel among the Indians and others in North America, to the Rev. Dr. HOLMES, for his sermon delivered before them this day, and to request of him a copy for the press.

JEDIDIAH MORSE, *Secretary.*

PSALM LXXII. 17.

His name shall endure forever: His name shall be continued as long as the sun: and men shall be blessed in him; all nations shall call him blessed.

THIS Psalm, though composed with immediate reference to Solomon, has an ultimate respect to the Messiah. With all the indulgence due to oriental poetry, the figures in this admirable composition appear too bold, to be applied to any person, or government, merely human. The best expositors accordingly, both Hebrew and Christian, agree in assigning to this Psalm a literal and an allegorical meaning. The psalmist, it is undeniably evident, often unites the character of a prophet with that of a poet; and hence it is, that, "rapt into future times," the holy seer not unfrequently uses, with perfect truth and propriety, such language, as the bard alone could not use, without a violation of both. *All things, said JESUS CHRIST, must be fulfilled, which were written in the PSALMS concerning me.* This declaration establishes the prophetical character of the author of these compositions. What psalms are prophetical, and what are the objects of their several predictions, it may not, in all instances, be easy to determine,

Our blessed Lord and his apostles have distinctly pointed out several such psalms, and given an exposition of them ;* others are left to the diligent research and sober interpretation of uninspired Christians.

In the present instance, I persuade myself that the exposition proposed will be not less conformable to the sentiments of this Christian assembly, than it is to the interpretation of the most approved expositors.

David, praying for his son Solomon, foretells his peaceful and glorious reign ; and under that figure, with admirable beauty and elegance, delineates the kingdom of the Messiah. He describes its righteous administration ; its duration ; its blessings ; its extent ; the accession of the Gentiles to it : the redemption to be procured, and the prayers and praises to be offered up in it ; its miraculous increase and fruitfulness ; and finally, in the passage before us, its perpetuity and universality. The person and kingdom of Solomon had “ been used all along as a channel, “ through which to convey a most illustrious prophecy concerning those of Christ ; but here, the type “ seems to be wholly absorbed in the great Antitype.”^(a) *His name shall endure forever : his name shall be continued as long as the sun : and men shall be blessed in him ; all nations shall call him blessed.*

* See Matt. xxi, 42—45 ; Luke, xx. 42—44 ; Acts, i. 20 ; ii. 29—35 ; iv. 11, 25—27 ; xiii. 32—35 ; Rom. iv. 6—8.

(a) Bishop Horne in loc. See NOTES.

The Person then, for whom this prophecy was designed, we apprehend to be none other than HE, of whom Moses in the law, and the prophets did write, JESUS OF NAZARETH, the promised Messiah, the Son of God, Immanuel, the Friend and Saviour of man, the Prince of peace.

Unto you, who believe, He is precious. Assembled therefore, as we now are, for the express purpose of encouraging and assisting the propagation of the knowledge of HIM, you, Christian believers, will spontaneously accompany me, while I am endeavouring to show the perpetuity of his name, and the blessings, and extent, of his kingdom.

I. The perpetuity of the name of Christ claims our first attention. *His name shall endure forever: His name shall be continued as long as the sun.*

In confirmation of this truth it ought to be considered, that his *being* is perpetual. One of the names, given to him by the evangelical prophet, is, *The everlasting Father*, or, The Father of eternity; a name expressive of an eternal existence. *Your father Abraham*, said Christ to the Jews, *rejoiced to see my day; and he saw it, and was glad. Thou art not yet fifty years old, they incredulously, if not insultingly, replied, and hast thou seen Abraham?* Jesus said to them, *Verily, verily I say unto you, before Abraham was, I am.* The author of the Epistle to the Hebrews declares the perpetuity of his being, in those memo-

nable words, *Jesus Christ the same yesterday, and today, and forever.*

His *government* is also perpetual. The Messiah is often described by the ancient prophets under the character of a king; and both his person and government are represented as of everlasting continuance. The inspired psalmist, speaking of the things which he had made *touching the king*, says, *Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty; and in thy majesty ride prosperously, because of truth, and meekness, and righteousness. Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre.* That this is a description of Jesus Christ and of his kingdom, we are assured by one of his own apostles.* *In the days of these kings*, says the prophet Daniel, referring to the times of the fourth great temporal monarchy, *In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.* The kingdom here predicted can be none other than the spiritual kingdom of Christ, which was *set up* during the period of the Roman empire by the personal agency of Christ himself. The annunciation of the birth, the kingdom, and character of Christ is confessedly made by the prophet Isaiah,

* Heb. i. 8.

in that most remarkable passage: *Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever.* In conformity to this prediction, the angel Gabriel declares to Mary, *Behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest, and the Lord God shall give him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.*

His church also is perpetual. The perpetuity of his church is implied in the perpetuity of his kingdom; for it is from the church, that the subjects of that kingdom proceed. But this permanency is insured by the divine Head of the church in that memorable promise to Peter: *Upon this rock I will build my church; and the gates of hell shall not prevail against it;* and by that not less memorable promise to the apostles, when he gave them commission to *go and teach all nations: Lo, I am with you alway, even unto the end of the world.* Will it be supposed, that the end of the world infers the dissolution of the church? The oracles of God teach us, that the church is translated, not dissolved. It is taken from

earth to heaven. There *the spirits of those just men*, who composed it on earth, will be *made perfect*, and compose *the church of the first born*, who, with an innumerable company of angels, will form that *general assembly* which is to possess *the city of the living God, the heavenly Jerusalem*. Here the church has *no continuing city*; there it will have *a city which hath foundations, whose builder and maker is God*, and which will therefore continue forever. The relation between Christ and his church will there be renewed; the fellowship will be complete; the vision will be open; and the felicity everlasting. *I go to prepare a place for you*; but *I will come again, and receive you to myself, that where I am, there ye may be also*.—*So shall we ever be with the Lord*.

The church of Christ then shall *be continued as long as the sun*: nay more; it shall *endure forever*. Incalculable ages after that luminary shall have ceased to shine, the SUN OF RIGHTEOUSNESS will continue to illuminate *the ransomed of the Lord*, in their celestial abode. That *city has no need of the sun, neither of the moon to shine in it*; for *the glory of God does lighten it, and the Lamb is the light thereof*. And *the nations of them which are saved, shall walk in the light of it*.

If such therefore be the perpetuity of the being of Christ, of his government, and of his church; his *name* must be perpetual. His existence will preserve it, his subjects will confess it, and his church will celebrate it, forever.

The word, which our English translators have rendered *continued*, strictly signifies *propagated*.^(b) *His name shall be propagated as long as the sun.* The inspired psalmist appears to have had particularly in view the propagation of the gospel of Christ among the nations of the earth, until the end of time. The text therefore, as well as the occasion, demands our attention to this more restricted interpretation.

While the perpetuity of the name of Christ is here asserted, the means of it are intimated. It is to be effected by transmission from one generation to another, and from one age to another. The race of man is continued by propagation, by succession. *Your fathers, where are they? One generation goeth, and another cometh. Instead of the fathers are the children.* In the spiritual world, as in the natural, means are instituted for the end. When the knowledge of God was lost because men were not solicitous to retain it, it was graciously imparted again by a revelation from heaven. What care was taken by Jehovah to secure its preservation! After this knowledge was communicated to the chosen people, who were selected from the idolatrous world, and made the depositaries of the true religion, they were solemnly required, by reiterated precepts, to propagate the knowledge, which they had thus received, through every succeeding generation. *Ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your*

children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thy houses, and upon thy gates.

This dispensation of religion however was, for the wisest purposes, limited both in extent and duration. All that was required of the Hebrews was, a faithful propagation of this religion through the line of their own descendants. *When the fulness of the time was come, God sent forth his Son, who was to be a light to lighten the Gentiles, as well as the glory of his people Israel.* Although therefore Jesus Christ principally confined his public ministry to Judea, yet he gradually prepared the Jewish converts for the doctrine of the salvation of the Gentiles; and, after his resurrection, expressly instructed his apostles, that though Jerusalem should be favoured with their first ministrations, no nation should afterwards be debarred from that privilege. *All things, said he, must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem.* This important article in the new dispensation of religion was inserted in the commission, which he gave to his

apostles just before his ascension : *Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you.* The promise, which he subjoins, *And lo, I am with you alway, even to the end of the world,* gives assurance of his gracious presence, not with them merely, but with all his faithful ministers, in every succession, until the final consummation.

Not long after his ascension, the apostles experienced the truth of his promise, in the miraculous gifts imparted to them, to enable them successfully to execute their commission. On the day of Pentecost, they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. At that time there were sojourning at Jerusalem very many pious men, who, by their descent or profession, were Jews; who had come thither out of all parts of the known world, from every nation under heaven, “where any of that people dwelt, or any who were proselytes to the Jewish religion.” Hearing the report of this miracle, the multitude came together, and was confounded with astonishment; for every one heard one or another of the apostles, as they addressed themselves by turns to people of a different language, speaking to him in his own proper dialect. *Behold!* they exclaimed, *are not all these, who speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Me-*

sopotamia, and in Judea, and in Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. What an admirable opportunity for commencing the ministry of the gospel, and propagating the name of Christ among all nations! With what intrepid fidelity did the apostles improve it, in preaching *Jesus Christ and him crucified*, in charging the guilt of his crucifixion on their hearers, and in exhorting them to repentance! How immediate, how wonderful, the effect! *The same day there were added to them about three thousand souls.* How far such of these Christian converts, as belonged to other countries, were instrumental in preparing the way for the reception of the Gospel by the nations to which, by birth or residence, they belonged, it is impossible for us to determine. It is certain however, that the astonishing miracle of the gift of tongues was “intended, not for pomp and ostentation, but to render the apostles capable of *propagating the Gospel* to the most distant nations, to which the grace of God had determined to send it.”

Thus endued with power from on high, *they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.* The name of Christ was now propagated with a celerity utterly astonishing, and for which no adequate causes can be assigned, without recourse to

that divine agency, to which the sacred historian ascribes it. The book of the Acts of the Apostles, though limited almost entirely to the early labours and travels of the apostle Paul, “contains an account
 “of the spreading of the gospel, forwards through
 “many countries of the east, and backwards, through
 “a great part of the west ; of its piercing, on the
 “one side, into all the civilized, and some of the
 “barbarous, provinces of Asia ; and, on the other,
 “as far as the great metropolis of Europe, Rome
 “itself.”* Ecclesiastical historians indeed agree,
 “that Scythia, India, Gaul, and Egypt, all the most
 “distant parts of the world then known, had the
 “doctrine of Christ conveyed to them in less than
 “forty years ; that is, before the destruction of the
 “Jewish state by Titus.” *So mightily grew the
 word of God, and prevailed.*

But it was not the divine purpose to continue the propagation of the Gospel by supernatural means. The age of miracles was to terminate, when, by the establishment of Christianity, the design of them should be effected. Together therefore with the miraculous gifts imparted for the benefit of the Christian church during its infant state, other gifts were imparted for its permanent maintenance to the end of the world. When Christ *ascended up on high, he gave not only apostles and prophets*, endued with extraordinary powers for a very extraordinary occasion ; but he gave *evangelists, pastors and teachers, for the*

* Atterbury.

perfecting of the saints for the work of the ministry, for the edifying of the body of Christ. Those were to begin the work : these were to complete it. The church was to be *built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone* ; but the superstructure was to be raised by the stated and ordinary ministers of Christ.

We perceive then the means, divinely instituted for propagating the name of Christ through every successive generation of the human race. Pastors and teachers are to give instructions in the great truths and duties of Christianity. They are to be *instant in season and out of season*, and to do what in them lies to bring all, who are within the sphere of their instructions, to the knowledge of the truth, as it is in Jesus, that they may be saved. Ministers, ordained to the sacred office, are, together with the ministry of the word, to administer the ordinances of the Gospel. These ordinances, it is worthy of special remark, are essentially instrumental in perpetuating the name of Christ. Ever since the disciples were first called CHRISTIANS at Antioch, they have, by their own name, preserved that of CHRIST, their Lord. Baptism and the Lord's Supper are as happily calculated, as they were purposely designed, for the preservation of that name. The one is administered in the name of Christ ; the other is commemorative of his death. The one designates us as his professed disciples ; the other shows us the price of our redemption. The one reminds us of *that worthy*

name by which we are called ; the other evidently sets forth, before our eyes, Jesus Christ, crucified among us. The influence of these ordinances, in perpetuating the name of Christ, may be clearly inferred from what is recorded concerning each, at its institution. To the commission, which Christ gave to the apostles to baptize all nations, he subjoined a promise to be with his ministers *always, even unto the end of the world ;* and to the institution of the Supper, in commemoration of his death, he subjoined the declaration, *For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.* During the space of eighteen hundred years, the promise has been fulfilled ; and the means have accomplished the end. *He is faithful, who promised ;* and he will continue to fulfil his engagement. The same means too, accompanied with the presence and blessing of the divine Head of the church, will continue to be effectual. Who then, that duly considers the promises and the power of Christ, and the admirable ordinances, which He hath instituted for the perpetual observance of his church, can hesitate a moment to believe, that *his name shall be propagated as long as the sun ?*

For the propagation of the Gospel among heathen nations, since the apostolic age, no extraordinary provision has been made. The principles of Christianity require those, who have *come to the knowledge of the truth*, to impart it to others. The motto, designated for them by Christ himself, is : FREELY

YE HAVE RECEIVED, FREELY GIVE.' Christians, whose endowments qualify, and whose situation and circumstances permit them, to communicate the light of the gospel to those who are sitting *in the region and shadow of death*, are under high and sacred obligations to perform that benevolent office. Pious young men, who have had the advantages of a liberal education, who have deep impressions of the worth of the immortal soul, and who have *a zeal according to knowledge*, are peculiarly adapted to a service, which requires firmness and vigour, enterprise and activity. Ministers, uniting experience with piety, and wisdom with talents, may, when a door is opened to them, be signally useful, in this cause of Christian philanthropy. Missionaries in the present age are what *Evangelists* were in the age of the apostles. They *preach among the Gentiles the unsearchable riches of Christ*. Private Christians, who are debarred this honour and privilege, are obligated to contribute, according to their ability, to the support of those servants of Christ who, regardless of temporal ease and interest, enter as labourers into the most uncultivated parts of his vineyard, and *bear the heat and burden of the day*. By these means, my brethren, the name of Christ has been made known to the heathen in every successive age, from the first mission of the great Apostle of the Gentiles, down to the present time. By these means, that name is spreading at this moment among pagan nations, with a rapidity scarcely paralleled since the apostolic age. By these means it is unquestionably the divine purpose to propagate it,

until *all the ends of the earth* shall have *seen the salvation of God*.

I am reminded then to show,

II. The blessings of Christ's kingdom. His government, his church, his religion, are perpetuated for the present improvement, and the final salvation of his people : *Men shall be blessed in him*.

Mankind are blessed by the *religion* of Christ. The knowledge, which Christianity has imparted to the world, is of the highest possible importance. Its instructions respecting the character of God ; the acceptable method of worshipping him ; the duties of piety, which we owe to him ; the moral and relative duties ; and all the obligations we are under, as rational, accountable, and immortal beings ; render it a system of religion, admirably calculated to improve the minds, the morals, and the manners of men, and, by consequence, to promote their present interest and happiness. The light, imparted by all the systems of all the pagan philosophers, on these momentous subjects, was but darkness, in comparison with the light imparted by the Gospel. And whom, after all, did the light of philosophy illumine ? The philosophers themselves, who devoted their lives to the investigation of moral truth ; and a few disciples, who had leisure and inclination to sit at their feet. By the great mass of people, who stood in most need of instruction, the tenets of these wise men were either

not understood, or not regarded. The sages, who taught, had neither authority to command, nor penalties to sanction, the reception of them. No nation accordingly can be found, which was ever essentially enlightened by their doctrines, or radically reformed by their precepts. This illumination and reformation were reserved for HIM, who was emphatically *the Light of the world*; for HIM, who *spake as never man spake*; for HIM, who *spake with authority*, and *not as the scribes* of Judea, or the sophists of Athens; for HIM, who exemplified what he taught; and who enforced his doctrines and precepts by the sanction of everlasting rewards and punishments.

The doctrines then of a future state and of a final judgment must be mentioned among the blessings of Christianity. Jesus Christ *hath abolished death, and hath brought life and immortality to light through the Gospel*. Of what inconceivable importance to the present and future happiness of men must be the knowledge of these doctrines!

But the Gospel is preeminently a blessing to mankind, as it imparts to them the knowledge of redemption by Jesus Christ. It is rendered *worthy of all acceptation*, by teaching us, that HE came into the world to save sinners, and by communicating to us those words of eternal life, which are able to make us wise to salvation, through faith in him. In him therefore are they blessed, who enjoy the light of the Gospel. Justly may they exclaim, in grateful trans-

ports, *Blessed are our eyes, for they see ; and our ears for they hear.*

Mankind are also blessed by the *administration of Christ's government*. The wisdom of king Solomon and the prosperity of his reign have justly excited the admiration and applause of the world. A pagan queen *came from the uttermost parts of the earth to hear the wisdom of this far famed sovereign ; but behold, a greater than Solomon here.* The government of Christ is perfect ; for it is administered with justice, so attuned with mercy, as to promote the best interests and happiness of his subjects. *A sceptre of righteousness is the sceptre of thy kingdom. They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass ; as showers that water the earth.* The equity of his administration is accompanied with such condescension, lenity, and tenderness, that he is justly compared to a shepherd : *He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.* The subjects of Solomon complained that his yoke had been heavy and grievous ; but the subjects of Christ unitedly testify, that *his yoke is easy, and his burden light.* Was Solomon *wiser than all men ?* Jesus Christ is the Wisdom, that *was set up from everlasting, from the beginning, or ever the earth was.* Did Solomon receive extraordinary gifts and endowments from the Father of spir-

its? In Christ *dwelleth all the fulness of the godhead bodily*. Was the reign of Solomon peaceful and prosperous? The peace and prosperity of his kingdom were not without interruption from external enemies; and the kingdom itself was at length well nigh subverted, by the revolt of ten tribes, in judicial punishment of his idolatry. The administration of the *Prince of Peace* is worthy of his title and character. If the external peace of his kingdom is sometimes disturbed, he always *speaketh internal peace to his people*; a peace, *which passeth all understanding*; a peace, which no earthly prince can impart to his subjects. The conclusion of the administration of his kingdom on earth will be rendered happy and glorious by the prevalence of general harmony and peace. *He must reign till he hath put all enemies under his feet*. Opposition to the church from without will cease; and the universal knowledge and observance of the laws of Christ will cause universal tranquillity. *The wolf shall lie down with the lamb, and the leopard shall lie down with the kid. They shall not hurt nor destroy, in all the wide extent of Christ's empire; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*. Was the queen of the south, on a personal observance of the administration of Solomon, constrained to say, *The one half was not told me?* How much more justly may this remark be applied to the administration of Christ, whose *kingdom is not of this world*; whose temporal blessings bear no proportion to those, which are

spiritual and divine ; and for whose subjects are kept in reserve felicities, which *eye hath not seen, nor ear heard, neither have entered into the heart of man!*

Did the Sheban queen exclaim, *Happy are thy men, and happy are these thy servants, who stand continually before thee?* How much happier, and more joyful, must be *the children of Zion in their King*, who, after blessing them with all spiritual blessings on earth, will bring them into his *presence*, where is *fulness of joy*, and *grant them to sit with him in his throne*, and to participate in his felicity and glory forever !

To sum up all therefore : Men are blessed in Christ, as by him *they obtain everlasting salvation*. He came into the world, to seek and save that which was lost. He suffered, the just for the unjust, that he might bring us to God. By becoming *obedient unto death* he obtained eternal redemption for us. He is therefore exalted to be a *Saviour*, as well as a *Prince, to give repentance and remission of sins*. *As many as receive him*, in both characters, are pardoned, justified, delivered from the wrath to come, and finally raised to glory, and honour, and immortality. Such are the blessings of Christ's kingdom.

III. The extent of that kingdom remains to be considered : *All nations shall call him blessed*. The kingdom of Christ must be as extensive, as the ascriptions of praise to him ; it includes all nations therefore, for all nations are to celebrate his praise.

The blessings of his kingdom are first received ; the nations of the earth are first blessed in him ; and the tribute of universal praise is then offered to him, who is the author of their felicity. The psalmist appears to allude to the memorable promise, made to Abraham, the father of the faithful : *In thy seed shall all nations of the earth be blessed.* This promise has respect “to Christ, and to the enlargement of “God’s kingdom under his administration, when “there should be no more any difference between “Jew and Greek ; but all kindreds, languages, and “people under the whole heaven, upon their faith “in the promised seed, should make one body, be “fellow heirs,* and partakers in common of the same “Gospel salvation.”* The language of the text corresponds with the words of the promise ; *all nations.* The scriptures elsewhere express the same truth in these words : *In thee shall all families of the earth be blessed.* “Not that *all nations and “families*, viewed either as collective bodies, or individuals, shall be blessed in Christ, whether they “are believers in him, or not. Such an interpretation would be contrary to the truth of fact, as “well as scripture : But the meaning is, that “in Christ, the promised seed, there is no difference “between Jew and Gentile, between one nation and “another ; but, in every nation under the whole “heaven, whosoever believeth in the only begotten

* DR. CHAUNCY’S Sermon at the Ordination of Rev. Mr. Bowman to the work of the ministry, more especially among the Mohawk Indians on the western borders of New England, A. D. 1762.

"Son of God, is an heir of the promise, and shall
 "be savingly blessed with faithful Abraham."*

The extension of the dispensation of the Gospel from the limits of a single nation to all nations indefinitely, and the extensive propagation of the Gospel by the apostles, have already been mentioned. Great have been the triumphs of Christianity in succeeding times ; and many have been the nations enlightened by divine truth, and brought to *the obedience of faith*. Jerusalem is no longer *a city that is compact together*, to which the Jewish tribes alone may go up annually *to the testimony of Israel*. Already is the prediction fulfilled : *Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations ; spare not, lengthen thy cords, and strengthen thy stakes ; for thou shalt break forth on the right hand and on the left ; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.*

But thou shalt see greater things than these. Many nations are yet perishing for lack of knowledge.^(c) Those nations are, in due time, to be saved, and come to the knowledge of the truth. The prophecies of scripture lead us to expect this most desirable event, with unwavering assurance. The psalmist may refer to it in the context, when he says : *He shall have dominion from sea to sea, and from the river to the ends of the earth. Yea, all kings shall fall down before him ; all nations shall serve him.*

* Ibid.

Other passages of scripture clearly designate this event. *I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayst be my salvation to the end of the earth. From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.**

Conformably to these prophecies, the Messiah was styled *The desire of all nations*. That he was actually expected, about the time of his appearance, by nations far remote from Judea, appears from the journey of the Eastern Sages to Jerusalem, to inquire for him, and to offer him homage. The angel, who announced to the shepherds the birth of Christ, declared it as an event interesting to the world: *Behold, I bring you good tidings of great joy, which shall be to all people*. The exclamation of the aged and pious Simeon, on taking the child Jesus in his arms, is very remarkable: *Lord! now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel*.

* Psalm ii. 8. Isaiah, xlix. 6. Mal. i. 11.

The time therefore will come, when the name of Christ shall be propagated among all those nations, which are now immersed in the thick darkness of paganism; and when *all nations* of the earth *shall call him blessed*. After the conversion of the Gentiles, the Jews shall be brought to acknowledge Jesus Christ to be the true Messiah, shall cordially embrace his religion, and partake in his great salvation. *Blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.—Blessed is he that waiteth, and cometh to this most auspicious period of the church. But go thou thy way till the end be, and stand in thy lot. Be thou faithful unto death, and though thou shouldst not have witnessed the fulfilment of these predicted truths, thou shalt find them demonstrated, when thy own voice shall join with the voices of all the saints in that new song of praise to the Lamb: Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

Hence, my brethren, we perceive THE INESTIMABLE PRIVILEGE OF THE GOSPEL. To this we are indebted for the knowledge of those great truths and duties, which are essential to our present improvement and happiness, as individuals and communities. By this alone are we taught to *know the only true God, and Jesus Christ, whom he hath sent*; knowledge, so essential to our future and everlasting well being, as to be styled by an apostle, *life eternal*. Look at the heathen nations. See them offering the most

stupid services to the most senseless deities ; the most impure, to the most licentious ; and the most cruel, to the most vindictive. On one altar see female virtue sacrificed ; on another, *the fruit of the body, for the sin of the soul*. Behold the people of one country inflicting on themselves the most horrid penances, to purify the soul, or to propitiate their offended deities ; those of another, for the same religious purposes, sacrificing human victims.^(d) Do ye ask the cause of these impious idolatries, and absurd superstitions ? *Behold, the darkness covers those parts of the earth, and gross darkness those people*. The light of the Gospel has never shone upon them. Have we been taught to *worship God, who is a Spirit, in spirit and in truth* ? Do we know that there is *one Mediator between God and man, the man Christ Jesus* ? Through faith in his name do we hope for the forgiveness of sin, and life everlasting ? *Who maketh us thus to differ* ? HE, who *hath made of one blood all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation*. Had the Jews much advantage every way over the Gentiles ? What obvious advantages have we over the Jews ! Blessed are our eyes in seeing the light, and our ears in hearing the sound, of the Gospel ; *for many prophets and righteous men have desired to see those things which we see, and have not seen them ; and to hear those things which we hear, and have not heard them*. Even so, *Father, for so it hath seemed good in thy sight*.

Hence also we perceive THE DUTY OF PROPAGATING THE GOSPEL. Has it brought to us the good news, the glad tidings, of salvation? Has it proclaimed to us the name of the *Prince of peace*; instructed us in the things pertaining to his kingdom; disclosed to us the blessings of his subjects; and invited us to partake of those blessings *without money and without price*? It is surely then incumbent on us to extend the knowledge of it as widely as possible. Is the Gospel *the power of God to our salvation*? Has it been the instrument and means of *begetting us again to a lively hope*; a hope, that *maketh not ashamed*; a hope, that is *an anchor to the soul both sure and stedfast*? It is therefore our duty to communicate it, if possible, to *all nations*, to *every creature under heaven*; that every perishing sinner may *obtain like precious faith* and hope *with us*, and partake in *the common salvation*.

Hence, finally, we perceive WHAT ENCOURAGEMENT IS GIVEN US TO PROPAGATE THE GOSPEL. The character and government of Christ, with the express predictions and promises concerning the perpetuity and extent of his kingdom, are an everlasting pledge and security of success in this sacred, this divine enterprise. Is the existence of Christ perpetual? Is he *head over all things to the church*? Is the church to be continued forever; and is his government of it to be interminable? With such assurances, and under such auspices, who does not feel the highest possible encouragement to exert

himself in diffusing the knowledge of the *everlasting Gospel*?

In the execution of this great design, there are indeed many difficulties to be met; many obstacles to be surmounted; many dangers to be braved; many hardships to be endured; and, not unfrequently, many enemies to be encountered. None of these things, however, should move us. Has the single consideration, that "great is the power of truth and it will prevail," always encouraged good men to maintain the cause of truth and virtue? What inconceivably greater encouragement have Christians to animate them in propagating the Gospel, while, in addition to all the advantage of truth in general, to favour its prevalence, they have divine assurances, that it shall finally triumph over all error, and that HE, who is THE TRUTH, the Author and Finisher of our faith, will always accompany the defenders and propagators of it, and make them *more than conquerors*! They are confident, that *He, who hath begun this good work, will perform it*. They do not however expect that he will perform it by miracles, but by natural means. What means, but such as are derived from the knowledge, the talents, the wealth, the benevolence, the zeal, and the activity, of his friends? When they employ these means with *all good fidelity*, they may justly expect his benediction. Then may they look for the fulfilment of that divine promise: *As the rain cometh down, and the snow from heaven, and returneth not thither,*

but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth out of my mouth ; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Such is the encouragement presented to the SOCIETY now assembled, a Society instituted to propagate the Gospel of Christ. The first objects of our charity, and of our labours, Fathers and Brethren, are the ABORIGINALS of our country, the INDIANS of North America ; with whose very name we have been accustomed, from our infancy, to associate all that is wild and intractable, all that is ferocious and vindictive, all that is savage and barbarous. How few tracts of the territory, which we now possess, are unstained with blood, shed by their hands ! How few of our towns or villages are exempt from monuments and vestiges of their cruelty ! The first English inhabitants of this peninsula *got their bread with the peril of their lives, because of the sword of the wilderness.* Here probably, but for a concurrence of propitious circumstances and events, they would have heard the terrible war whoop, and have experienced the savage onsets of the circumjacent tribes ; and we might, at this moment, have been assembled over their relics. Blessed be the God of our fathers, who preserved them in their low estate ; and who permitteth us, on this day, to see the ground, where they erected their first cot-

tages, covered with spacious and elegant buildings, and their little colony increased to nearly thirty thousand souls !

Forbidding as was the character of the natives, and unpropitious as were the circumstances of our pious ancestors, to the propagation of the Gospel among them, the work was early undertaken. One of these fathers, animated with an apostolical spirit, went to their villages, and proclaimed to them the Gospel of Christ. Encouraged by his first reception, he continued his evangelical labours among them with such assiduity, perseverance, and zeal, as to acquire the title of THE APOSTLE OF THE INDIANS. Of the converts at Nonantum, the first fruits of his Indian ministry, he formed a church, which long continued to receive accessions, and to enjoy the privileges of the preached word, and of the special ordinances of the gospel. These people, rescued from darkness and barbarism, he *nourished, as a nurse cherisheth her children*. The translation of the Bible into their language will remain a perpetual monument of his diligence and fidelity, and of his earnest endeavours to promote their salvation. The name of ELIOT it is scarcely needful to subjoin—a name, which has been transmitted to us, and will be transmitted to our descendants, with *double honour*. *Wherever the gospel shall be preached among the aboriginals of our country, there also let this, that this man hath done, be told for a memorial of him*. Nor let his faithful friend, and able coadjutor, be forgotten ;

GOOKIN, whose services in behalf of the natives were active and unabated, and whose Christian affection for them *many waters could not quench*. The pious and successful labours of the MAYHEWS, the BOURNES, and the SERGEANTS, of WHEELOCK, BRAINARD, HAWLEY, and KIRKLAND, need not be mentioned to inform you, but merely to *stir up your pure minds by way of remembrance*. Nor need we, but for the same purpose, advert to the perilous and indefatigable services of the MORAVIAN missionaries; who, by their self denial, disinterestedness, prudence, conciliatory address, and Christian fidelity, have introduced the Gospel into some of the most ferocious of the Indian tribes. The recent successes of missionaries from our own Societies, among the same intractable people, it were superfluous to recite.

These examples, my brethren, ought to encourage and animate us, in the great and good work in which we are engaged. Other men before us have laboured in this work with success; we have entered into their labours; why should we despair of gathering, in like manner, the fruits of harvest? *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*. We indeed who send, and our missionaries who bear, the precious seed, while we may justly hope to *reap in joy*, may well *sow in tears*. Where is the field of our labours? Not in our neighbourhood; but in a distant wilderness. Where now are those Indian tribes, among which it was the

object of our pious forefathers to disseminate the Gospel of Christ? Most of them are extinct. In New-England there can scarcely be found a collection of Indians sufficiently numerous to be denominated a tribe. A few remains of them are still to be seen, the objects equally of our wonder and compassion. (9) Great God! *How unsearchable are thy judgments!*

But, my brethren, it is not for us to inquire too curiously into the counsels of Heaven. Let us do our duty. While our holy religion requires, pity should excite, us to do what in us lies to meliorate the condition of such of the poor natives, as do still continue in our country. By instituting schools for their children, by furnishing them with implements of husbandry, and by introducing among them the useful articles of life, instead of those inebriating liquors, which are an essential cause of their diminution and wretchedness; we may promote at once their comfort and their virtue. It is, above all things, incumbent on us to impart to them the knowledge of CHRIST. This is the special design of our Institution. Let not our zeal in this important cause slacken, because the objects of our charity are so exceedingly diminished. Let it rather be quickened, that by our vigorous exertions, with the blessing of God, *a remnant* at least of this devoted people *may be saved*. The less, my brethren, we are called to impart to neighbouring Indians, the more have we to impart to distant tribes. To them therefore let us, with a liberal hand, extend our labours and charity. Some

of those tribes have aid from State Legislatures; some, from our National Government. That aid however is, for the most part, pecuniary, or such as relates to their temporal comfort; let us impart to them *the unsearchable riches of Christ*.

Nor let us forget those parts of the country, settled by our own people, which but sparingly enjoy the privileges of the Gospel. The Act of our Incorporation allows us to embrace them also in the arms of our Christian charity. The frequent emigrations from old towns within a few of the last years, and the rapid, the incalculable increase of population in the frontier settlements, demand our most serious attention. An almost new field of labour is here presented to us. The harvest truly is plenteous, but the labourers are few. By sending forth into these settlements able and zealous missionaries; by supporting schools; by distributing Bibles, and well selected religious books and tracts; we may be instrumental in preserving among them the form and the influence of religion through the present generation, and of extending the blessings of the Gospel to millions yet unborn. The reports of our Missionaries are encouraging. Let us persevere in our labours, with diligence and zeal, and we may justly expect success. While we faithfully *plant and water*, we may, without presumption, rely on God to *give the increase*. *The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom as the rose, and become like the garden of God.*

To the full accomplishment of these great objects of our Institution, it will readily be believed, our means are inadequate. With a confidence therefore, inspired by the holy cause in which we are engaged, and justified by our past experience, we look to our fellow Christians, and fellow citizens, for their cooperation and aid. We look to the Honourable Legislature of the Commonwealth, whose generous patronage entitles its members to the name of *nursing fathers* to the Society. We look to the opulent, to *cast in of their abundance*, and to the poor, to *cast in of their penury*. We look to you, who compose this assembly; whose very presence, on this occasion, is a pledge of your pious liberality. Were there a famine in the land, my brethren, with what sensibility would you regard the distress of the sufferers, and with what promptitude would you open your hands for their relief! *A famine in the land* there really is; *not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*. To relieve the distresses of this famine, we now ask your contribution. What thou givest will help us to impart the bread of life to those, who are perishing with hunger; and the water of life to those, who are fainting for thirst. What thou givest may carry the name of Christ to those who have never heard it. What thou givest may *convert a sinner from the error of his way, and save a soul from death*.

In this *labour of love*, my brethren, we are not alone. A spirit of diffusing Christian knowledge

animates all Christendom. The activity of the young, the counsels of the old, the courage of the enterprising, the labours of the diligent, the treasures of the opulent, and the erudition of the learned, are directed toward this grand object. To this are auxiliary the disquisitions of the scholar, the curiosity of the antiquary, the peregrinations of the traveller, the adventures of the merchant, and the discoveries of the navigator. The Gospel is now spreading with incredible rapidity, into the dark recesses of Europe; traversing the immense regions of Asia; and penetrating even the inhospitable deserts of Africa. Yes: AFRICA, instead of furnishing slaves for Christians, begins to enjoy the *liberty wherewith Christ has made her free*. The same nations, which, for centuries past, have been subjecting to the vilest servitude her miserable inhabitants, are now striving to bring them into *the glorious liberty of the sons of God*. *The isles afar off*, in the Pacific ocean, and other *islands of the sea* far remote and long neglected, at length hear the name of Christ, and *wait for his law*. The contemplative Hindu hangs on the lips of the Christian missionary, and inscribes his words on the palmyra leaf. The roaming Tartar is arrested by the sound of the Gospel, and catches the glad tidings of salvation. The unfeeling Boschman is penetrated by that *word, which is quick and powerful*, and returns to his reed cell humanized, *a new creature, a CHRISTIAN*.

The industry and zeal of the present age supply the place of miracles. The Bible is translating

into barbarous languages ; and the various nations of the earth will soon, as formerly at the memorable Pentecost, hear in their own tongues the wonderful works of God. "What John saw in vision, we behold an existing fact." We see *another angel flying in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth ; and proceeding to every nation, and kindred, and tongue, and people.*

Looking then, my brethren, at the predictions of the prophets ; looking at the promises of God ; looking at the events of this present time ; have we not just cause to expect an universal propagation of the Gospel ? Yes : The time will come, and *will not tarry*, when the Pagan idolater shall *cast his idols to the moles and to the bats* ; when the Indian Powows shall be silenced by the songs of Zion ; when the Vedas of the Hindu, the Shasters of the Gentoo, and the Koran of the Mahometan, shall be exchanged for the HOLY BIBLE ; when the religion of Brahma, the Institutes of Menu, the rites of the Lama, the Zend of Zoroaster, and even the laws of Confucius, shall be superseded by *the glorious Gospel of the blessed God*. *The Lord will assuredly hasten it in his time*. Meanwhile, if we would either witness or participate the glory of these triumphs of Christianity, let us contribute what in us lies toward the spiritual victory. May God Almighty *cause us to triumph in Christ, and make manifest the savour of his knowledge by us in every place !*

O LORD, we beseech Thee, send now prosperity. God be merciful to us, and bless us; and cause thy face to shine upon us: that thy way may be known on earth, and thy saving health among all nations. Let that name, which is above every name, be propagated throughout the earth, and throughout all worlds; that at the name of Jesus every knee may bow, of things in heaven, and things in earth, and things under the earth; and that every tongue may confess, that Jesus Christ is Lord, to the glory of God the Father.

AMEN.

NOTES.

a (p. 4.) Bishop HORNE *in loc.* This critical and pious commentator extends the *allegorical* interpretation of the Psalms farther, than many expositors; but, in *this* instance, he has the concurrence of the ablest critics and theologians. The philosophical believer, who will allow the *literal* interpretation only, is referred to a Critic, not less distinguished for correctness of judgment, than for refinement of taste and elegance of style.

"Duplex est Persona Davidis, Propria et Allegorica. Si Carmen hoc [Secundum] perlegentes primo in Propria Davidis Persona oculos defigimus, sententia apparet satis et per se perspicua, et Sacræ Historiæ luce abunde illustrata: per totum quidem verbis ardentior, figuris elatior, et semel atque iterum ita exaggerata est dictio, ac si consulto nos moneret majus quiddam ac sublimius intus inclusum latere, atque ultro etiam in Argumenti penetralia aditum aperiret. Quod si ea secuti indicia ad interiorum jam partem animum intendimus, et ad Personam, Davidis Allegoricam eadem accommodamus, major rerum ordo protinus exurgit, nec modo sublimior et augustior, sed clarior etiam emergit sensus. Quæ de hoc Psalmo hactenus observata sunt, transferri possunt omnia in Psalmum etiam Septuagesimum Secundum." LOWTH, de Sacra Poesi Hebræorum, Prælect. XI.

b (p. 9.) יִצְיָ Sobolescet, propagabitur nomen ejus; quasi dicas, Filiabitur, id est, Propagabitur, sicut familia per continuam filiorum seriem et successionem propagari solet. BUXTORF. Vide etiam PARKHURST. Sa renommée ira de père en fils. FRENCH VERSION.

c (p. 23.) The Author of "An Inquiry into the Obligations of Christians to use means for the Conversion of the Heathen," estimates the inhabitants of the world at about 731 millions; 420 millions of whom are still in pagan darkness; 130 millions, the followers of Mahomet; 100 millions, Catholics; 44 millions, Protestants; 30 millions, of the Greek and Armenian churches; and perhaps 1 million, Jews.

d (p. 26.) INDIA, at this very time, presents a horrid spectacle of such penances and sacrifices. Various indeed are the rites of the different religious sects. The votaries of Veeshnu offer festive rites to

their deity ; those of Seeva perform "sombrous and blood stained orgies" to their's ; while the Brahmin "offers up to heaven bloodless oblations on the flowery borders of the Kistna, and on the luxuriant banks of the Ganges." If human sacrifices are abhorrent to some castes, they are familiar to others. *Penances* are common to all. The following sketch of them, however incredible it may appear, is drawn from well authenticated facts. "A peculiar form of vestment, and an appropriated mode of shaving the hair of the head and beard, have distinguished most religious sects ; but where in ancient history do we find a race so infatuated as to suspend themselves aloft in cages upon trees considered sacred, that they might not be infected by *touching the polluted earth*, refusing all sustenance, but such as may keep the pulse of life just beating ; or hanging aloft upon tenter hooks, and voluntarily bearing inexpressible agonies ; sometimes thrusting themselves by hundreds under the wheels of immense machines that carry about their unconscious gods, where they are instantly crushed to atoms ; and, at other times, hurling themselves from precipices of stupendous height ; now standing up to their necks in rivers, till rapacious alligators come and devour them ; now burying themselves in snow till frozen to death ; measuring with their naked bodies, trailed over burning sands, the ground lying between one pagoda and another, distant perhaps many leagues ; or braving, with fixed eyes, the ardor of a meridian sun between the tropics ; and all this in the transporting hope of immediately transmigrating to Paradise ?" Maurice's *Indian Antiquities*, v. 74, 75. In 1793, Sir William Jones observed, that "in one collectorship out of twenty-four, and that by no means the largest or best cultivated, there have lately been found, by an actual enumeration, a million and three hundred thousand native inhabitants ;" whence he concludes, "that in all India there cannot be fewer than thirty millions of black British subjects." The total inhabitants of India are supposed to make about one eighth of the whole race of men now dwelling on the globe. What an immense field is here presented for the labours of Christians ! It is not neglected. Within a few years, translations of the Bible into several languages of India have been undertaken ; and in 1804 the translators expressed the hope, that they should be able to translate and print the Scriptures in all the Eastern languages, in fifteen years. They have already been printed in four or five dialects. It is highly gratifying to learn, that the contributions, made in this country in 1806, to promote that important object, were duly received. Mr. Carey, and the other Missionaries, have written to the Missionary So-

ciety at London: "We acknowledge, with gratitude, the kindness that has been shewn us both from Britain and America, in aid of the Oriental translations. The sums which have been sent us arrived in a seasonable time, as the expense of the work had begun to press very heavily upon us."

e (p. 32.) The Massachusetts,* the Pennakooks, the Agawomes, the Naumkeeks, the Pascataways, the Wampanoags, the Saconets, the Nipmugs, and many other tribes, are no longer in being. An exact knowledge of the *present* numbers and state of the Indian tribes in North America is a *desideratum*. It would greatly assist the counsels, and facilitate the labours, of our SOCIETY, and of all others, for the promotion of their civil and religious welfare. The communication of such knowledge concerning any tribe is respectfully solicited of those who have the means of procuring it. In the mean time, some imperfect judgment may be formed respecting the reliques of the tribes in New-England from the following account, chiefly derived from actual enumerations. This account embraces the principal of those tribes, at the latest dates of the enumerations or estimates in my possession. But few of these are recent; and, in the lapse of nearly half a century, some of the tribes in this list may have become extinct, while those which remain, must be essentially diminished. The diminution of the Indian tribes, it should be remembered, is generally accelerated in a ratio extremely increasing, toward the periods of their extinction.

A. D.	Souls.
1803 The Penobscots were estimated at - - - - -	347
1792 The Massapees [Marshpees] - - - - -	280†
1761 King Ninegret's tribe - - - - -	248
1761 The Montauks - - - - -	162
1762 The Pequots - - - - -	140
1762 Tribe about Derby, &c. [Connect.] - - - - -	127
1792 Herring Pond Indians [supposed Commassakum kanit] - - - - -	120‡
1761 The Nyhantics - - - - -	85
1803 The Moheagans - - - - -	84

* Of the Indian inhabitants on Charles river, in the vicinity of Boston, TOZMUN was the last. He died near the beginning of the last century. His wigwam stood on the Cambridge side of the river; and the circular outlines of it are still distinctly visible about forty rods eastward of the Church at Cambridge Port, a few paces south of the Concord turnpike.

† Two thirds mixed. ‡ One half mixed.

A.D.	Souls.
1762 The Potenummecuts [near Harwich]	64
1762 The Monymoyks [at Chatham, C. Cod]	25
1797 The Naticks	nearly 20
1792 Indians in Dukes County, including Martha's Vine- yard, Chabaquiddick, Noman's and Elizabeth Islands }	440*

In 1774, the whole number of Indians in Rhode Island colony was 1482; and the whole number in Connecticut, the same year, was 1363. In 1796, the whole number in Massachusetts was estimated at upward of 1000. "There are now no Indians in New Hampshire; some of them having removed into Canada, but the greatest part being extinct. The Indians were never numerous in Vermont; and at present it is entirely destitute of them. Within the District of Maine, the Indians, who are all Roman Catholics, are reduced to about sixty families on Penobscot river and about thirty at Passamaquaddy. They have a church at each of these places." A. D. 1792.

In 1798, the numbers of the SIX NATIONS (principally inhabiting the western parts of New York) were as follow:

	<i>Residing in the United States.</i>	<i>Within the British lines.</i>
Mohawks		300
Oneidas	628	
Cayugas	40	460
Onondagos	450	
Tuscaroras	400	
Senekas	1780	
New Stockbridge†	300	
Brotherton†	150	
	3748	760

The tribes with this mark† removed from several parts of New England not many years since, and settled in the vicinity of Oneida.

The Mohawks left their villages on Mohawk river about the year 1780, and went into Canada. By accounts from England the last year, it appears, that 2000 copies of the Gospel of JOHN, in the Mohawk language, had been printed in London at the expense of the British and Foreign Bible Society; that 500 copies had been distributed, with great acceptance, among the Mohawks settled on the Grand River; and that, in consequence of an application to the Society, 500 more were

* *Pure and mixed.*

about to be sent for the use of the Roman Catholic and other Mohawks lower down the St. Lawrence. This translation was made by an Indian chief of the Six Nations, who went to England to obtain from the British government a confirmation of a certain grant of land to his countrymen. The Indian name of this chief is Tryoninhokaraven; in England he is called John Norton. He was educated at a British school, from the age of thirteen to that of fifteen. His thirst after every species of knowledge is extreme; but his particular attention is directed to obtain every information that may improve the condition of his country. He intends to proceed with the translation of the evangelists Matthew and Luke, the Six Nations being already in possession of a Mohawk translation of St. Mark, and the Liturgy of the English church, by the well known chief, colonel Brandt.

APPENDIX.

THE Society for propagating the Gospel among the Indians and others in North America, owe to the public at large, and particularly to the Legislature of this Commonwealth, who have for a series of years, annually granted them liberal aid in carrying into effect their plans for disseminating religious knowledge among the destitute inhabitants of Maine, an account of their proceedings and expenditures for the past year. This account follows.

The Society appointed the following Missionaries for the current year.

* Rev. Samuel Hidden for	- - - - -	2 months.
Rev. Edmund Eastman	- - - - -	2 do.
Rev. Daniel Oliver	- - - - -	3 do.
* Rev. Asa Lyman	- - - - -	3 do.
Rev. Daniel Emerson	- - - - -	2 do.
* Rev. Timothy Davis	- - - - -	3 do.
Rev. Daniel Lovejoy	- - - - -	1 year.
Mr. Elisha Clap	- - - - -	3 months.
Rev. Hezekiah May	- - - - -	3 do.
Rev. Nathaniel Webster	- - - - -	2 do.
Rev. Thaddeus Osgood	- - - - -	6 do.
Rev. Stephen Chapin	- - - - -	4 do.
Rev. Enoch Whipple (Isles of Shoals)	- -	3 do.

Mr. Clap has been employed among the Indians at Marsh-pee, in the station, left vacant by the death of the venerable Mr. HAWLEY ; with instructions to make occasional visits to Martha's Vineyard. The Society have the satisfaction to be

* Those whose names have this mark (*) prefixed, have not fulfilled their mission.

assured, that his services have been very useful and acceptable ; and there appears a reasonable prospect of perfecting a plan for the establishment of a permanent ministry on a suitable foundation at Marshpee.

Mr. Whipple has spent the time allotted him among the few poor and illiterate fishermen on the Isles of Shoals. His journal exhibits an affecting view of the situation of these people, which loudly calls for the continued attention of the christian public, and more especially at this time, when their only means of subsistence has become so scanty and precarious.

The Society, through whose instrumentality a meeting house, and a parsonage house, have been erected on these isles, free of expense to the inhabitants, have received a grant of \$200 from the Legislature of New Hampshire, to aid their endeavours to meliorate the moral and religious habits of these people. As the principal part of them are within the limits of that State, the Society confidently hope for their further and annual assistance.

The field of Missionary labour assigned to the Rev. Mr. Emerson, was the destitute places in the neighbourhood of Dartmouth, a part lying in this State, and a part in the State of Rhode Island. The recent and lamented death of this pious and excellent man, taken away in the prime of life, from a sphere of extensive and increasing usefulness, has prevented our receiving an account of the success of his labours.

The Rev. Mr. Osgood was commissioned to perform missionary duty among the destitute inhabitants in the north-western parts of Vermont, the northern and western parts of New York, and in the State of Ohio. He is now on his mission, and his letters, from which we make the following extracts, encourage a hope of extensive benefit from his assiduous and faithful services.

St. Albans, September 16, 1808.

“ I preached a lecture in St. Albans last evening ; it is the second lecture I have preached here to a very large and atten-

tive audience. I have been very cordially received thus far. I have spent five weeks on missionary ground. I have passed one Sabbath at Pittsfield, one at Shelburn, one at Williston, one at Jericho, and the last I passed at Colchester. I have administered the ordinance of the Lord's supper three times, and the ordinance of baptism three. I find a serious attention commencing and spreading in a number of towns on the western side of the mountain, and in some of them the work of God has been very powerful. In the town of Westford some of their warmest universalists and most noted deists have been humbled, and brought to embrace the truths of the gospel. Since I came into this State I have procured to be printed 15,000 small tracts of different kinds to circulate among schools and private families. I have had some money contributed for this purpose and I have applied the little which I received of the society, to this important object. I cannot carry but a small part of them with me, but I have engaged a number of persons to assist in circulating them in Vermont. I think there is the prospect of doing much good by circulating small tracts among schools and private families."

Mr. Osgood also at his own charge, has extended his labours among the destitute inhabitants of Upper Canada, from whence he writes thus :

"Since I wrote you last I have been spending time in Montreal and its vicinity. I spent two Sabbaths in the northeast corner of New York. I have spent one in Montreal, and have been up the Grand River about fifty miles, and am now at Montreal. I think sir, there is great reason to hope for a very ample reward by sending missionaries into this province. If you can send a young man of good talents into this part of the country, I believe he would be very cordially received and be the instrument of doing much good, especially if he would take up the business of printing and distributing tracts. I therefore earnestly desire you, if possible, to employ some proper person on this northern circuit, but do not, I beseech you,

employ a person very much bigotted in favour, or against any particular sect or denomination of christians ; for in that case I am sure he will do but little good. I think to do good we must support the great cause of religion, rather than contend for the peculiarities of any religious sect."

From Ogdenburgh, New York, under date of Nov. 14, he writes as follows.

"I was passing up towards Kingston on the British side, and hearing, that the people were wholly destitute in the village of Ogdenburgh I crossed over to spend the Sabbath. This may unfold to you the reason of my being here. I have been very cordially received by Judge Ford, and some of the leading characters of the place, and they made yesterday a liberal contribution to assist me on my journey. And I have reason to bless God for the very friendly reception I have met with in every place where I have been called to labour. By the liberality of the people among whom I have been missionating, I have been enabled to procure to be struck off in Vermont and in Lower Canada upwards of 20,000 small tracts of different kinds. Among these tracts are Leslie's Short Method with the Deists, the Assembly's Shorter Catechism, the Death of the Earl of Rochester, and a number of other small pamphlets of different kinds for children."

The other missionaries have all been employed in the District of Maine. The Rev. Mr. Lovejoy is stationed by the Society for one year in the district comprehending Vassalboro', and Sedgwick, and vicinity, in expectation that he will receive a part of his support from these towns, and the remainder from the funds of the Society. Accounts from him are favourable.

Rev. Mr. Eastman travelled upwards of 300 miles in the counties of York, Oxford, Kennebeck, and Lincoln. In the two former counties, he found the people unusually attentive to religious instruction. "They expressed their increased obligations and gratitude to the Society for their attention to them." In the two latter counties he found the inhabitants in

a more divided state, and religion in less repute. "The unsettled state of the soil," he observes, alluding to the collision of claims, "is a subject of great anxiety and continual contention, which greatly damps the spirit for agricultural improvement, and lessens their exertions for the promotion of religious order." He in consequence, strongly recommends the plan of "stationary missionaries," hereafter described.

Rev. Mr. May spent his time at Bangor, and in the destitute places, on Penobscot river, from Frankfort to the uppermost settlements, a distance of about 40 miles. He received a part of his support from the people of Bangor. "Some places," he writes, "within my missionary circuit, are in the habit of supporting preaching a part of the year, and by them and others missionary labours are thankfully received. I have a conviction on my mind that the plan suggested by some of having missionaries in general more stationary than heretofore, will best comport with the religious state of this section of the country, and with the benevolent views of the Society."

Rev. Mr. Oliver spent the three months allotted to him in districts No. 1 and 2, in which he preached 71 times. His labours were well received.

Rev. Mr. Chapin spent four months in the eastern counties of Maine, during which time he travelled about 1000 miles, delivered 42 sermons, visited 100 families and 10 schools. The following extracts from his journal furnish, at once interesting information to the Society, and evidence of the fidelity and acceptance of their missionary.

"Your missionary, generally speaking, was cordially received and kindly treated. The people generally attended his preaching. He was heard with serious attention, and in most instances the minds of some seemed to be much impressed. There is good evidence that the labours will be blessed to the lasting benefit of some immortal souls. Some expressed their approbation of the measures and their gratitude for the services of the Society. Fidelity however obliges him to remark that

the state of the people has considerably altered during three or four years past.

“The inhabitants where your missionary has laboured, settled during, and just after, the war, when education was neglected. Since that time they have had to encounter all the difficulties and fatigues of commencing new settlements. Their means of instruction are still inadequate. They have not been successful in their teachers. Some of them have been immoral, and most of them are illiterate. I think that it would be wise, if some missionaries were employed in teaching schools in the winter. We have little reason to expect a reform among those who have arrived to the meridian of life. Their opinions, habits, and prejudices are too deeply rooted to be eradicated. It is among the rising generation that we must look for a reformation. This must be obtained by a wise and faithful use of the means of literary and religious instruction. The youth are growing up in almost entire ignorance of the gospel. Idleness, disbelief in the catechism, and a belief that there is no propriety in using means with the unconverted, are the reasons, why parental instruction is neglected. Hence the importance that they should have pious teachers.

“Among the people many errors abound. Such as 1. All days are equally holy. 2. The dictates of the Spirit are the rule of life. 3. That the Spirit strives only with the elect. 4. That the Bible is of no use to the impenitent. 5. That the unconverted have lost natural ability to do duty. 6. The atonement is limited, and therefore the invitation is not universal. 7. That there is no propriety in using means with the unrenewed. 8. Above all, the antinomian leaven is secretly and widely diffusing. These errors are not universally embraced, but they exist among them, and demand the attention of missionary societies and labourers.

“Your missionary is happy to learn, that the Society are convinced of the superior advantages of stationary missions. Moral instruction has not much influence, when it is not en-

forced by good example. A located missionary would have opportunity to establish a character, and to enforce his precepts by the weight of example. The people also would have opportunity to see the contrast between a regular, able, pious, learned, and faithful preacher, and others of a contrary character. Your travelling missionaries have done much good. But perhaps not so much as they would have done, had they been stationary. A farmer out of an eager desire to raise a large crop, may scatter his seed over a large tract of ground, and then pass over it hastily, cutting down the luxuriant weeds. Much of his seed would be choked, and his crop would be small. Whereas had he enclosed no more than he could manage well, his labour would have been pleasant, and his harvest rich. Missionaries might be stationed, one at Eastport, to labour there and in its vicinity. One at Union river, to labour in Surry, Ellsworth, and Sullivan. One at Dixmont, to labour in Hamden, No. 2, and Bridgestown. One at Fairfax, to labour in Clinton, Unity, Beaverhill, and Smithstown. One in the north part of the Waldo patent, to labour in Washington, Jackson, and Knox. One at Prospect, to labour in Northport, Green, and Montville; and one at Litchfield. As the Society cannot supply all these places, the preference may be given to Eastport, Union river, and Litchfield. It is very desirable that all missionaries should visit schools, catechise the scholars and converse with the instructors. Much may be done in this way. Your missionary has reason to believe that his visits to schools were as useful, perhaps more useful, than any other part of his labours.

“Though there are many difficulties to surmount, and though many things wear a forbidding aspect, yet the Society may be sure that there are many things, which call for the continuation of their benevolent exertions. Should all missionaries be withdrawn from the missionary ground, and the state of the people left, under the expectation, that it would reform itself, it is to be feared that it never would work its own cure.

It embraces principles, which tend to transmit its present errors and false enthusiasm, from generation to generation. The state of society must be reformed by different and better means of civil and religious instruction, than they now enjoy. Hence it is highly desirable that missionaries should be sent among them.

“Your missionary has spent his time in the counties of Washington, Hancock, and Kennebeck. He has travelled over a considerable portion of the eastern missionary ground. He has received for the Society two dollars and sixty-one cents, from the inhabitants in Columbia.”

In May, 1802, a number of the clergy and laity, in Maine, animated with a desire to disseminate religious knowledge among the many destitute people, in that District, associated under the name of “*The Lincoln and Kennebeck Tract Society*.” From that period, to June, 1807, they printed and distributed, at their own expense, 24,500 tracts. At the period last mentioned, “wishing to extend the means and sphere of their usefulness, this Society resolved themselves into a Missionary Society, and adopted a Constitution ; exhibiting the objects, principles, and plan of their Association.”

With this Society, and for the purposes of manifesting our impartiality, and to extend the sphere of our usefulness, with the Association, in and about Woolwich, the Society have voted, “to open a friendly correspondence on the object of their respective institutions, and to express their willingness to co-operate in the accomplishment of their designs,” I have requested the Maine Missionary Society, and the Association above named “to act as agents of the Society for Propagating the Gospel, for dispersing the books of the Society destined for the District of Maine ; for recommending suitable men in said District to be employed, as Missionaries ; for pointing out to the Society from time to time the places where their services shall be most needed, and for giving such other information relative to the

establishment of schools, and the state of religion generally, as may enable the Society to direct their charitable efforts for the benefit of the destitute inhabitants of Maine, the most discreetly and usefully."

Since the establishment of the connexion above described, we have received from the Secretary of the Maine Missionary Society a letter, from which the following is an extract.

To Rev. Dr. Morse, Secretary to the Society for Propagating the Gospel.

"REV. AND DEAR SIR,

"YOUNG as our Society is, it can hardly be expected that we should be able to do much to spread the knowledge of the glorious gospel in the dark places around us ; but if we can be the mean of exciting the attention of others to an object so important, and of assisting those who have gone before us in the good work, our exertions will not be in vain.

"We feel much encouraged by the kind notice which the highly respected Society for Propagating the Gospel has been pleased to take of our infant Institution ; and hope we shall be able so to perform the service committed to us, as to give satisfaction to the Society. And we shall esteem it a privilege to enjoy the countenance of your Society, and rejoice to co-operate with you in building up the kingdom of the Lord Jesus.

"Being on the ground and having the field before us, we are fully convinced that all those advantages do not result from employing missionaries in the usual way, which is to be desired ; and upon carefully examining the subject we are, for the following reasons, satisfied that it would be much better to have the missionaries in general located.

"1. Missionaries would not be exposed to so many hardships as they now are.

"2. They might, at least some of them, be with their families to attend to their domestic concerns.

“3. Their audience would be more numerous, as their meetings would be at regular and stated times, and seasonable information could be given.

“4. Error might be more successfully opposed, and truth more effectually supported, by those who are constantly among the people.

“5. Local missionaries would have opportunity to water the seed which appeared to take root, to instruct those who were brought to embrace the gospel, to establish the wavering, and to find out those who were proper subjects for admission into the communion of the churches.

“6. Such missionaries would have a general care of the churches in their circuit and vicinity, and would be at hand to advise and assist in discipline, and to administer the ordinances in a stated and regular manner.

“7. More labour may be obtained with the same funds, from local, than from itinerant missionaries.

“8. In this way, people may be led into the practice, and established in the habit, of doing something for the regular support of the gospel.

“9. Local missionaries, it is expected, will eventually become settled ministers, and be wholly taken off from being an expense to the Society, which might then be able to employ others at other stands, and thus ultimately occupy the whole ground.

“10. Locating missionaries would lead to the practice of settling ministers over two or three Societies, which appears to be the only way in which they can be settled, in many parts of this District.

“It is always desirable that the missionaries should be stationed where there is a gospel church, if such arrangements can be made. And it is expected that those Societies, with whom he labours, will contribute something towards his support. Indeed we think it important to induce all, who are in any measure able, to do something towards supporting the gospel

among themselves ; and that it will be best to encourage them to make every reasonable effort, by giving assistance to those, who appear willing to do most for themselves.

“ With this view of the subject before us, we are of the opinion, that it would be highly serviceable to the interest of religion, to divide this District into sections or stands, and to have a good man placed as a missionary in each. And we are fully convinced that, if all those Societies, who are turning their benevolent attention to this quarter, would adopt the measure, and locate the greater part of their missionaries, we should soon see the most happy effects produced. Indeed we must hope that this will soon be the case.

“ Could fifteen or sixteen missionaries be judiciously placed in this District, they would command the whole ground, and be able steadily to minister the gospel of salvation, to the greater part of those, who are perishing for the word of life. And could men of real piety, of christian zeal, and sound in the faith, be placed at different stands, we are persuaded the people would readily contribute to their support. Admitting that little would be contributed in some places, there would be considerable in others ; and it is extremely important to lead people into the practice of supporting religion among themselves. For it is to be hoped that some extensive good may grow from small beginnings, and that when the habit is formed, they will continue in it.

[Here follows a description of 30 sections of missionary circuits, in which he proposes to divide the District of Maine, and to have for the present, one missionary occupy two of these circuits. He supposes that on this plan 15 missionaries may receive half their annual support from the people to whom they minister ; and that 3000 dollars, in addition, from all the Missionary Societies in Massachusetts, would be sufficient to complete it... He then asks.]

“ Can any one believe that the transient labours of all the present itinerant Missionaries are so important, as the *stated*

labours of fifteen good Missionaries would be? Will not the Society for Propagating the Gospel give the subject a candid examination, and make a fair experiment? Should the Society think proper to send on *one, two, three*, or more, godly and zealous Missionaries, we will cheerfully assist in establishing them. Or if they think proper to make use of us, as the hand to appropriate their charity, we will endeavour to procure such Missionaries, and station them at such places, as we find to be the most promising.

“At present, we are not able to give you any information respecting the establishment of schools. Should we be so happy as to see the different missionary stands once occupied by good men, we should then be able to form a much better judgment on this subject.

“We believe there never has been a greater call for missionary exertions, nor a more hopeful prospect of their usefulness. And we do ardently hope that our Lord Jesus Christ, the Great Head of the church, will make use of the Society for Propagating the Gospel, and other Missionary Societies, as instruments of building up his kingdom in this part of the land; and that all who are heartily engaged in this good work, will have abundant reason to rejoice in the prosperity of Zion, and share in all her glory.

“In behalf of the Maine Missionary Society.

“E. GILLET, *Secretary*.

“*Hallowell, July 15, 1808.*”

The Rev. Mr. Bailey of New Castle, in a letter to the Secretary, strongly recommends the plan of *stationary missionaries*.

A communication from the “Evangelical Missionary Society,” containing a “Report of the Rev. Mr. PUFFER,” one of their missionaries, is decidedly in favour of a similar plan. We with pleasure extend the information contained in this judicious and interesting Report, by publishing from it the following extracts.

“As respects the means of common instruction, the people among whom I have sojourned are not deficient. Schools are regularly established; and the sums annually granted for the education of youth are very considerable. I have likewise remarked a becoming regard to regularity, industry, frugality, and peace. Indeed, with few exceptions, the moral and social habits of the people may be pronounced good.

“But notwithstanding I am bound in justice to speak thus favourably of the state of society, yet I am constrained to add, that religious institutions have not received the attention they merit, and which might have been expected from a people in other respects deserving commendation. Few towns have settled ministers, or are regularly supplied with preaching, though from the wealthy appearance made by some of them, they may be thought fully competent to the expense.

“To account for this fact, our attention is invited back to the first settlers. These were composed of emigrants from various parts not only of this, but of foreign countries, who bringing with them their local prejudices and habits, were indisposed for the exercise of that mutual condescension, which constitutes the basis of religious union. For though necessity obliged them to unite for other purposes, in religion it produced no such effect. It is moreover observable that the course of life generally adopted by the first inhabitants, while it retarded the growth of the country, produced likewise a coldness towards the institutions of religion, the effects of which are but too visible at the present day.

“Of late, serious attempts have been made to remedy this evil. Societies have been formed, and missionaries sent forth to labour in this hitherto neglected part of the vineyard. But as the zeal of sending the gospel to their destitute brethren has not been confined to christians of any denomination, the consequence has been, that while their missionaries were exerting themselves to propagate and defend each his own peculiar scheme of sentiment, subsisting divisions have been strengthen-

ed, and that union obstructed, which was necessary to the introduction of a regular christian ministry.

“Far am I from throwing an unkind reflection on christians of any denomination, or of denying that even from this state of things much good has arisen. All, I charitably believe, have been actuated by the purest motives for the promotion of christian knowledge and piety ; and the labours of all, in a greater or less degree, have been owned and blessed by the great Head of the church. Unusual attention to religion has appeared in various places, and many have been hopefully converted from the error of their ways to the wisdom of the just. Nothing can bode worse to religion than a dead calm. That which tends to remove the torpor, and rouse the mind to reflection, must be acknowledged useful. While therefore, in one form or another, Christ has been preached, and sinners called to repentance, the sincere friends of vital piety do and will rejoice. Still, however, it should be the aim of every Missionary Society to improve their plan of instruction, and render it as little objectionable as possible.

“The usual method has been to circulate missionaries through a large extent of territory, who passing rapidly from place to place, have afforded to vast numbers, in their retired solitary dwellings, an opportunity of hearing the word of God. This perhaps in the interior parts, where are only a few scattered inhabitants may be the best method that can be at present adopted. But surely it ought not to be exclusively pursued. In some respects it is obviously defective. It begins much, but matures nothing. The impression is transient, through want of being followed up by repeated instruction. The good seed is scattered in many places ; but it is either left to perish, or becomes unfruitful, because after cultivation is not applied. The faithful missionary exerts unwearied zeal and diligence ; but little fruit of his labours remains, owing to their having been extended over so wide a surface. To produce permanent

effects, it is necessary they should be contracted within narrower limits.

“Such is the nature of the human mind, that if we would hope for any valuable improvement, there must be line upon line, and precept upon precept. The apostles of Christ were indeed itinerant preachers; but then they were immediately succeeded by others, whose office and duty it was to supply their lack of service, and perfect what they had begun. Paul planted, and Apollos watered. A stated ministry being then the method ordained by Infinite Wisdom for the edifying of the body of Christ, and for bringing immortal souls under the sanctifying power of the gospel, ought not this to be the ultimate object of every Missionary Society, to the attainment of which all their efforts should be directed ?

“But what can be done ? it may be asked. If it will not be deemed improper, I would beg leave to suggest the following reply. Let the Society say to the inhabitants of some town, make choice of and settle among you a gospel minister ; and if he be one whose character, abilities, and sentiments we approve, the Society will engage for a specified number of years to bear a certain proportion of his support ; he, in the mean time, to be at the call of the Society to perform in the adjacent towns, so much missionary service, as shall equal the pay he receives from them.

“Were such a proposal to be made, there does not a doubt exist in my mind of its being readily accepted. And in that case, the Society will have gained a twofold object : They will have placed a minister in a sphere of extensive usefulness, from whose services much good may be expected ; and they will also have a missionary at command, who from the circumstance of his being well known, will be more acceptable, and of course more successful, than a mere stranger. To me it appears, that the monies of the Society laid out in this manner, will be made to produce much greater effect, than when applied in the usual way.

“Here let me anticipate an inquiry ; are not some of those towns, which now receive missionary assistance, able to support the gospel without foreign aid ? They are. But when a deduction is made of those who are infected with sectarian principles ; who are halting between two opinions ; and who are indifferent about religion ; a minority remains, whose regard for the interests of Christ’s kingdom deserves encouragement, and whose destitute condition has a strong claim on missionary charity. But could the plan proposed, or something like it, be carried into effect, it is believed that many who now stand aloof would come in, and declare themselves on the Lord’s side ; that the timid would be encouraged, the irresolute confirmed, wanderers reclaimed, and vast accessions of strength and numbers be speedily made to the kingdom of the Redeemer. In short, there need only a few churches be gathered, and a few pious ministers settled, to give a new and prosperous turn to the affairs of religion in those parts.

“This I know to be the earnest desire of many. Aged people have expressed to me the wishes of their hearts, who with longing eyes are waiting to see the salvation of God, that so they may depart in peace ; and younger ones have with tears lamented the sad prospect of being obliged to bring up their families without the stated worship and ordinances of Christ. If any thing can be done for them, every consideration of affection, of duty, of love to Christ, and of concern for perishing souls, prompts to do it.

“Christians in this quarter may be classed under three heads, Congregationalists, Methodists, and Baptists. The latter are subdivided into Predestinarian and Freewill Baptists, who do not hold communion with each other, as I was informed.

“The sentiments prevalent among those of the Congregational denomination are mostly Calvinistic ; but without any of that enthusiasm, with which religion has been too often dishonoured. Solemnity in the worship of God I have frequently witnessed ; but no censurable irregularities have taken place within my knowledge.

“On the whole, I have reason to speak well of the people of all denominations among whom I have sojourned, having been every where treated by them in a respectful manner, and received many tokens of their kindness and thankfulness. Their religious cause is humbly and fervently submitted to God’s grace, and to the benevolence of fellow christians.”

The Society have contributed the last year, \$100, toward the support of the two Indian youth, descendants of the Williams’ family, under the care of the late pious and benevolent deacon Nathaniel Ely, of Long-Meadow.

The Rev. Mr. Sergeant, resident missionary among the Stockbridge Indians, the schools under his care, and the mission among the western Indians conducted under his direction, by Capt. Hendrick, have received a part of their support from the funds of this Society. Mr. Sergeant concludes his journal of July last, with the following extracts from letters, of Capt. Hendrick, who is at the head of the mission among the western Indians.

“In one of his letters,” says Mr. Sergeant, “Capt. Hendrick mentions the Shawanoo Prophet, who professes to have been to the *eighteenth heavens*, as he calls it, and to have conversed face to face with the Great Spirit. He declares, that the tribes who will not believe his doctrine, shall be destroyed. Capt. Hendrick calls him “the emissary of Satan ;” and says that his design is “to excite the Indians to war against the United States, &c.”

In another letter, dated, Fort Wayne, March 27, 1808; he writes as follows.

“We arrived here yesterday, and Capt. Wells, the agent, was glad to see us. I understand that he has sent for the Pattawattamie chief, and Sankie, who have been hearing the Prophet, who has been in the neighbourhood all the winter. They came, and he held council with them, and sent messages by them to their respective nations ; the substance of which is to

have the nations to sit still and mind their own business at home, and let the Prophet manage his own affairs alone, &c.

“The Prophet’s followers have done much mischief already, on the frontiers. They have killed a number of horses belonging to the white people, and some cattle for their sacrifices. He has told his young men, they shall have more liberty to take horses, after they shall be seated on the Wabash ; . . that if the whites shall say any thing, he will cause them to become mad or crazy ; that while they shall stagger about, a little stroke of the tomahawk on their heads will finish them. To many other vices he encourages his people.

“One of my confidential friends in this country has orders or instructions from proper authority to take this impostor, and secure him in jail ; and there are a thousand men already appointed in the State of Ohio, to march and seize the Prophet at an hour’s warning.

“My friend, by this letter, you may judge how the chiefs here feel, who have a true humane feeling toward their fellow creatures, white, red, and black. Surely I do participate with such on these occasions. I feel that I stand in need of all the wisdom, knowledge, faithfulness, and patience, which I can possibly possess, to assist our allies of the different tribes of Indians, in this critical season. All the agents or officers here wish to have me exert myself to the utmost to assist the Indians in this country, which you may rest assured I shall do as long as I remain here with my health. I shall write you again next month. I cannot write two separate letters ; therefore this letter will be for your information, and that of our chiefs and nation. I hope the Good Spirit will preserve you all. Farewell.

HENDRICK AUPAUMUT.”

Since January 1st, 1803, including the books then on hand, the Society has purchased,

Bibles	387
Testaments	603
Watts' Psalms and Hymns	470
Primers	1,184
Spelling books	1,092
Doddridge's Rise and Progress	630
Sermons, books, and tracts, many of them bound books	10,332
<hr/>	
Total	14,698

A few of these remain on hand. The rest have been distributed, with few exceptions in the District of Maine.

The state of the funds and expenditures is exhibited in the following document from the Treasurer.

Statement of FUNDS, Income, &c. of the Society for Propagating the Gospel among the Indians and others in North America, May, 1808.

	<i>Income.</i>	
Six per cent. stock, real value, (old stock)	5,827 35	} 547 95
Six per cent. stock (of deferred)	3,305 20	
Six per cent. stock received for \$8000, 3 per cent. stock	5,200	312
Six per cent. stock (exchanged debt)	165 62	9 93
Union Bank stock	4,000	280
Massachusetts State notes	1,000	50
Bonds and mortgages	900	54
<hr/>		<hr/>
	20,398 17	1253 88

† Amount of J. Alford's donation for the use of Indians exclusively, included in these funds, is \$8744 50; income of which is \$537 49. Balance of cash on hand in May, \$1561 97; part of which was due missionaries; and \$1234 38 in

converted and exchanged six per cent. stock, has since been added to the funds of the Society.

The collection, Nov. 3d, at the First Church in Boston

amounted to	- - - - -	301	16
From a gentleman in Salem	- - - - -	12	
From Rev. Daniel Lovejoy, in May last, donations		41	
From an unknown hand through Rev. Dr. Barnard	} 30		
of Salem, in June last			
From do. through Rev. Dr. Lathrop of Boston	- -	50	
			<hr/>
			\$384 66

Balance of cash in the Treasurer's hand, \$225 50 ———

On the whole, the Society are encouraged to hope, that their exertions and expenditures, have not been without visible benefit to the people in the various and distant parts of our country, to which they have been extended. Were their means more abundant, their useful operations could doubtless be more extensive and efficient. The missionary field is wide, and the harvest great, where the means of supporting labourers are small. To the Lord of the harvest, therefore, let us offer our devout supplications, that he would raise up faithful labourers, provide the means of their support, and cause that they be sent forth to gather in this harvest.

Officers elected May, 1808.

WILLIAM PHILLIPS, Esq. President.

Rev. JOHN LATHROP, D.D. Vice-President.

Rev. JEDIDIAH MORSE, D.D. Secretary.

Rev. ABIEL HOLMES, D.D. Assistant Secretary.

Mr. SAMUEL H. WALLEY, Treasurer.

Rev. JOHN ELIOT, D.D. Vice-Treasurer.

Mr. SAMUEL SALISBURY, Rev. JOSEPH ECKLEY, D.D. Hon. DUDLEY A. TYNG, Hon. JOHN DAVIS, Rev. JEDIDIAH MORSE, D.D.	}	<i>Select Committee.</i>
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A complete List of the Members of the Society, arranged according to the time of their admission.

N. B. The act of incorporation provides, that the whole number of the Society shall at no time, exceed *fifty* members.

Those to whose names an asterisk () is prefixed, are deceased.*

Named alphabetically in the Incorporating Act.

- Hon. RICHARD CRANCH,
- * Rev. JOHN CLARK, D.D.
 - Hon. FRANCIS DANA.
 - Rev. JOSEPH ECKLEY, D.D.
 - Rev. JOHN ELIOT, D.D.
 - Rev. NATHANAEL EMMONS, D.D.
 - * Rev. LEVI FRISBIE.
 - * His Honour MOSES GILL.
 - * WILLIAM HYSLOP, Esq.
 - * Rev. TIMOTHY HILLIARD,
 - * Hon. JONATHAN MASON.
 - * Rev. PHILLIPS PAYSON, D.D.
 - Rev. ELIPHALET PORTER, D.D.
 - * His Excellency INCREASE SUMNER.
 - * EBENEZER STORER, Esq.
 - * Rev. PETER THACHER, D.D.
 - Hon. OLIVER WENDELL,
 - * Rev. JOSEPH WILLARD, D.D. LL. D. President of Harvard College.
 - * Rev. EDWARD WIGGLESWORTH, D.D. Hollis Professor of Divinity in Harvard College.
 - SAMUEL WILLIAMS, LL. D. late Hollis Professor of Mathematics and Natural Philosophy.
 - EBENEZER WIGHT, Esq.

Elected May, 1788.

- * His Excellency JAMES BOWDOIN, Esq.
- * Hon. WILLIAM PHILLIPS.
- * RICHARD CARY, Esq.
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